

7

THE SCOPE OF THE SCRIPTVRE.

CONTAINING A
BRIEFE EXPOSITION
of the Apostles CREED, the tenne
Commandements, the Lords Prayer,
and the Sacraments, by short
Questions and Answers.

Wherein the Ignorant are taught
the saving knowledge of God
and of themselves.

By *H. Vesey*, late Minister of Gods Word
at *M. B. in Essex.*

PSAL. 32, 9.

*Be yee not like to Horse or Mule, which haue
no understanding.*

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To the Church and Congregation
 which is at M. B. Grace be with
 you, Mercy and Peace from God
 the Father, and from the
 Lord Iesus Christ.



When I consider and looke upon
 you (beloued in the Lord) I find
 your number great, and your
 knowledge in spiritual matters
 (for the most part) so little,
 that I may complaine with the Apostle, when
 as considering the time, you ought to bee
 teachers of others, you have need still to be
 taught your selues, even the very first Prin-
 ciples of the word of God.

Iohn 21. 7

When on the other side, I looke upon my
 selfe, and consider the place and calling
 whereunto the Lord hath appointed me, I find
 a straight charge laid upon me (by all the best
 meanes I can) to bring you to the knowledge
 of your salvation, and to give ligh. vnto you,
 who sit in darkenesse, and in the shadow of
 death: or otherwise a fearefull woe is threat-
 ned against me if I doe not.

15, 16-17

Acts 20, 28

Ln. 177-79

1 Cor. 9. 16

Ezech. 34.

Now (alas) who is sufficient for these
 things? (saith the Apostle) and who more in-
 sufficient then I am? My burde is very heavy

1 Cor. 2. 16

The Epistle

*my shoulders very weake; and I may iustly
and truly complaine with Moses, I am not a-*

Deut. 1. 9. *ble to beare you my selfe alone. But I hum-
bly beseech the Lord, that as he hath appoin-
ted me to this office and function; so he would
also furnish mee with the gifts of his holy
Spirit, and enable mee with his grace to doe
that, which of my selfe I cannot: and my re-
quest unto you all, is, that you would helpe
me with your prayers vnto God for me.*

*insomuch therefore as the case thus stan-
deth betweene you and me, my hearts desire,*

Rom. 10. 1 *and daily prayer vnto God for you, is, That
you may be saved; and my daily study and la-
bour is to find out, (if by any meanes I may)
how to bring you to the knowledge of the truth
and to further you to the way of your salva-
tion; that at the great day when we shall all
appeare before the Throne of God, I may then
with comfort present you vnto him, and say,
Behold (Lord) here am I, and the children
which thou hast giuen me.*

*As for my labour in Preaching among you,
though I know it is the ordinary outward
meanes which God hath ordained to worke
faith in the hearts of his elect: and I find (to
my rejoycing) that it hath bin to some of you,
the power of God to your salvation: yet*

Ro. 10. 17
Rom. 1. 16. *with*

The Epistle.

With a great many (to my griefe) I can finde
not better fruit thereof than that, A breath
goeth from my mouth, and sound commeth to
your eares, and there is the end of my whole
weekes paines and study: so that I may iustly
complaine with the Prophet Iſaiah, I haue *Iſay 49. 4.*
laboured in vaine, I haue ſpent my ſtrength
in vaine, and for nothing, but (the comfort
is) my iudgement is with the Lord, and my
worke is with my God.

Now therefore for your better helpe and
furtherance in the waies of godlines, I do here
in writing preſent vnto you a Forme of Do- *Rom. 6. 17*
ctrine, wherein I haue endeavored, within the
compaſſe of a few leaves, to compriſe the brieſe
ſumme and Scope of the whole Scripture,
and the chiefe grounds of the Chriſtian Rel-
gion, which every one that deſireth to be ſa-
ued, muſt neceſſarily know, beleewe, and pra-
ctiſe; to the end that you may herein find and
read at home in your private houſes, the
ſhort ſumme of many points, which you haue
heard at large taught and preached in your
Church, and haue been negligently forgotten
of you. As it was for your ſakes and uſe al ſo
that I firſt vndertooke this labour, ſo my in-
tent & purpoſe was, that it ſhould never haue
paſſed further then the bounds of the Pariſh,

The Epistle

in which we live and dwell together : but the importunity, the perswasions and reasons of some have at length so far prevailed with me that now I have yeelded to make that publike, which I intended for your private good.

Whatsoever have performed, or whatsoever the effect be in the end, the maine thing that I doe aime at herein, (as knoweth the Lord) is the good and salvation of your poore soules, and the building of you up higher and higher in the saving knowledge of God and of your selves, which is the Sccpe of the whole Scriptures.

Gen. 18. 19 Let not my desire and endeavour (I beseech you) be altogether frustrate; but as I have bestowed my paines for your profit, so doe you exercise your selves in reading, marking, and oõmitting to memory the points therein taught you; and like faithfull Abrahams, acquaint your selves and servants with them: so shall our God bee well pleased, your owne soules much edified, and my heart greatly comforted.

Your carefull Pastor,

H. V.

THE SCOPE OF THE SCRIPTVRE.

Question.

Has thine opinion concerning the Scriptures, or that booke which wee commonly call the Bible?



Ans. I steadfastly be-
lieue it to be the true & word, and re-
vealed will of the eternall God,
& written by holy men, & as they were
taught and moued by the Holy
Ghost.

Quest. What is the principall and
chiefe scope of the whole Bible?

Ans. The chiefe scope thereof is to
instruct ignorant men in the right
and saving knowledge, first of God,
and secondly of himselfe.

e 1 Cor. 2. 14. f Rom. 15. 4. i Tim. 4. 16. 2 Tim. 3. 15, 16, 17,
loh 5. 39. loh. 20. 1. b loh. 17. 3. 1 Chron. 18. 9. g Revel. 3. 17.

The Scriptures
is the word of
God.

1. Penned by
holy men

2. Induced by
the holy Ghost.

1. 1 Thel. 2. 13

Mat. 4. 4.

Psal. 119. 142

John 17. 17

1am. 1. 18, 19

1 2 Pet. 1. 21

d 2 Tim. 3. 16

2 Pet. 1. 21

The scope ther-
of is to instruct
man in the
knowledge of
God.

2 Himselfe

Of the knowledge of God.

Quest. First, what doth the Scripture teach thee concerning God?

Ans. It teacheth me, and I verily beleeve it, that there is a God, who is an *℥* Essence / Spirituall, *m* holy, *r* infinite, the mighty *o* Creator, the wise *p* Governor, and the mercifull *g* Preserver of this world, and all things that are therein.

I.

The Scripture teaches concerning God, first, that there is a God, secondly,

what this God is

1 Psalm 14. 1 Rom. 1. 20. Psalm 19. 1. Psalm 107. 23. & Act. 14. 17. 2 Exodus. 3. 24. 1 John 4. 24. 3 Levit. 11. 44. & 19. 2. Iosh. 24. 19. 1 Sam. 2. 2 Psalm 99. 3. Esay 1. 4. & 6. 3. 4 God is infinite in time. Psalm 90. 2 Tim. 1. 7. In place, Psalm 139. 7 & c. 1 Kings 8. 27. Jeremy 23. 23, 24. In wisdom, Psalm 147. 5. & 139. 2. Ezech. 11. 5. In power, Gen. 1. 1. Psalm 135. 6. Math. 3. 9. Luke 1. 37. In mercy Psalm 145. 9. Matth. 5. 45. In iustice 2 Cor 4. 17. Exodus. 34. 7. Job 34. 10, 11, 12. Lament 1. 18. In glory and maiesty. Esay 6. 2. 6 Gen. 1. 1. & c. Psalm 33. 6. John 1. 3. 7 Marke 26. 30. 8 Matth 70. 29. Psalm 34. 20 & 47. 9.

Thirdly, that there is but one God.

Quest. How many Gods are there?

9 Esay 45. 5
Psalm 18. 31
1 Cor. 8. 6
Ephes. 4. 5, 6
Exod. 20. 1
Deut. 6. 4

Ans. There is but one *r* God alone, / distinguished into three Persons, the Father, Sonne, and holy Ghost: equall in eternity, power and maiesty.

10 Iohn. 1. 5. 11 Mat 28. 19. 12 Ioh. 5. 7 13 2 Cor 13. 13 Mat 3. 16, 17.

of

Of the knowledge of a Mans selfe.

Quest. Now for Man: what doth the Scripture teach thee concerning him?

Ans. It instructeth me & every man else in his fourfold estate: First, of holinesse and happinesse that once hee was in before his fall: Secondly, of sinne and misery wherein hee standeth by nature. Thirdly, of Restitution and Redemption by Iesus Christ: Fourthly, of Glorification that shall be in the life and world to come.

2.
The Scripture instructeth man in his fourfold estate.

- 1 Innocency.
- 2 Sinne.
- 3 Restitution.
- 4 Glorification.

First of Mans estate of holinesse and happinesse before his fall.

Quest. Was not man made by God at the first, in the same state and condition that now he standeth in?

Ans. No: for of all the creatures of God, next vnder the Angels, there is none more 1. holy, and 2. happy then man once was.

1.
Man most Holy.
Happy.
before his fall.
Plal. 8. 5.

Quest. Wherein did the holinesse of man appeare?

1. Most holy, in that he bare the

Ans. In that hee was made after the

image of God
himselfe.

² Gen 1.27
& 5.1. & 9.6

Gods image in
man, what it
was.

² Eccles. 7.31

Ephes. 4.24

² Rom. 5.12.

⁷ Psal 8.5.

² Gen. 2.20.23

Col. 3.10.

the likenesse and image of God
himselfe.

Quest. What is meant by this that
you say, Man was made after the I-
mage of God?

Ans. The meaning is, that man
was once a perfectly righteous, & im-
mortal, & full of glory and maiesty
in soule and body both, euen as God
himselfe is, & vnderstanding and
knowing all things that did any way
belong vnto him to know.

Quest. Wherein did the happinesse
of man appeare?

² Most happy,
in respect

1. Of his dwell-
ing place, Pa-
radise.

² Gen. 28.9

2 Of his Lord-
ship ouer other
creatures.

³ Gen. 1.28

Psal. 8.6,7,8

Ans. First, in that blessed commu-
nion which he had with the true God,
in that he was placed in Paradise,
where was wanting to him no kinde
of pleasure that his owne heart could
wish. Secondly, in that vnder God
hee was made Lord and Ruler ouer
all his fellow-creatures.

Quest. What was man at that time
tyed to no law at all?

Ans. Yes: for howsoeuer he had li-
berty given him freely to eat of euery
Tree in the Garden, yet there was
one Tree excepted (called The Tree of

knowe

Yet was he then
subiect to a law

the Scripture.

3

Q Knowledge of good and euill) which
he was straightly charged hee should
not tast thereof.

*That law was,
not to eat of the
forbidden fruit
Gen 2.17.17*

Quest. But what if he did put forth
his hand and taste it?

*The penalty for
the breach ther-
of, was death.
Gen.2.17*

Ans. Hee was threatened of God,
that in the day he did eat thereof, he
should dye the death.

Quest. To what intent did God
create man in that excellent and emi-
nent estate?

*God thus glori-
fied man, to the
end that man
should glorifie
him.*

Ans. As hee made all things else,
first, & for his owne glory; next, for the
service and vse of man: so he made
man, & to the end hee should in speciall
manner glorifie and serue his God.

*c Prov.16.4.
d Psalm.8.6.
e 1 Cor.3.12.
23. & 6.20. &
10.31. Lu.1.74
3 Cor.4.15
2.*

*Secondly, of Mans estate of sinne and
misery, wherein hee most standeth
by nature.*

*Mans first holi-
nesse and hap-
pinesse is lost;*

Quest. How came it to passe, that
man hath now lost that holinesse and
happinesse that once he was possessed
of?

*The cause here-
of, his owne dis-
obedience to
God.*

Ans. By his owne willfull disobe-
dience against God, in breaking that
one small commandment which hee
gave him charge to keepe.

*Gen3..6
Rom.5.12*

Quest.

Quest. By what meanes was man brought to breake the Commandement of the Lord?

The meanes thereof,

1 The Serpents suggestion.

2 Eves persuasion.

3 Adams consent.

Gen. 3. 1, 2, 3, 4, 5, 6

2 Cor. 11. 3

Ans. By the suggestion of the Serpent (or rather the Diuell in the Serpent) who perswaded the Woman that they might as safely eat of that tree which God had forbidden them, as of any other tree in the Garden: whereupon shee did eat her selfe, and gaue to her husband, who did likewise eat thereof.

Quest. What became of *Adam*, after that his disobedience and rebellion against God?

His estate after that most miserable.

Rom. 7. 24

Ans. He that before was the most holy and happy, did afterwards become the most wretched and miserable of all the Creatures vpon the face of the earth.

Quest. Whereby did that appeare?

For he was cursed,

1 In himselfe.

2 In the creature.

3 In his posterity.

Ans. By that great curse which was inflicted, first vpon Adam himselfe: secondly, vpon all other creatures for his sake: thirdly, vpon all his seed and posterity after him.

Quest. Wherein was *Adam* himselfe cursed of God?

Ans.

the Scripture.

7

Ans. In that he was first cast out of Paradise, and secondly, deprived of that Lordship over his fellow creatures, that before had bin given unto him: thirdly, as also that goodly image that once was stamped in him; became utterly defaced in him, his soule being subject to ignorance and ungodly lusts; his body to manifold miseries, and death at the last.

Quest. But the woman also was a great actor in this businesse: what, did shee escape free without any punishment?

Ans. Yea: but beside that shee had her part in the former curse laid upon her husband, shee was further punished: with paine and sorowes in child-bearing, and with subiection to her husband.

Gen. 3. 16. Psal. 48. 6. 1 Thes. 5. 3. Gen. 3. 16. 1 Pet. 3. 5, 6.

Quest. Wherein were all other creatures accursed of God, for Adams sake?

Ans. A curse was laid upon the earth, that it should of it selfe bring forth nothing so freely unto him as

He was cursed himselfe, for he was,

1 Thrust out of Paradise.

2 Deprived of his Lordship.

3 Punished both in soule and body.

* Gen. 3. 23, 24

b: King 13. 14

2 King 2. 24

Acts 12. 22

c Eph. 4. 18, 19

Deut. 28. 28

d Deu. 28. Gen

3. 19 Gen. 5. 5

The woman was

further punished,

ed, with

1 sorrow in

child-bearing.

2 Subiection to

her husband.

Eph. 5. 21, 23.

Gen. 3. 16. Psal. 48. 6. 1 Thes. 5. 3. Gen. 3. 16. Eph. 5. 21, 23.

1 Pet. 3. 5, 6.

Gen. 3. 16. Psal. 48. 6. 1 Thes. 5. 3. Gen. 3. 16. Eph. 5. 21, 23.

1 Pet. 3. 5, 6.

Gen. 3. 16. Psal. 48. 6. 1 Thes. 5. 3. Gen. 3. 16. Eph. 5. 21, 23.

1 Pet. 3. 5, 6.

Gen. 3. 16. Psal. 48. 6. 1 Thes. 5. 3. Gen. 3. 16. Eph. 5. 21, 23.

1 Pet. 3. 5, 6.

Gen. 3. 16. Psal. 48. 6. 1 Thes. 5. 3. Gen. 3. 16. Eph. 5. 21, 23.

1 Pet. 3. 5, 6.

Gen. 3. 16. Psal. 48. 6. 1 Thes. 5. 3. Gen. 3. 16. Eph. 5. 21, 23.

1 Pet. 3. 5, 6.

Gen. 3. 16. Psal. 48. 6. 1 Thes. 5. 3. Gen. 3. 16. Eph. 5. 21, 23.

1 Pet. 3. 5, 6.

Gen. 3. 16. Psal. 48. 6. 1 Thes. 5. 3. Gen. 3. 16. Eph. 5. 21, 23.

1 Pet. 3. 5, 6.

Gen. 3. 16. Psal. 48. 6. 1 Thes. 5. 3. Gen. 3. 16. Eph. 5. 21, 23.

1 Pet. 3. 5, 6.

¶ Rom. 8. 20.

Thornes, Thistles, Weeds, and paysoned things. And *b* all other creatures also became subiect to vanity, like man himselfe.

Quest. How stands this with iustice that the creature which sinned not, should be punished for mans sinne?

¶ Let no iustice therein.

Gen. 3. 17, 18

Ans. The Creatures were not made for themselves, but for the seruice and ble of Man: and therefore the euill that is now come vpon them, is not their punishment properly, but a part of ours.

Quest. But what was done vnto the Serpent, who was the Instrument of mans fall?

¶ Specially vpon the Serpent.

Gen. 3. 14.

All Adams posterity were cursed, being made thereby subiect to

¶ Sinne.

¶ Punishment

¶ Heb. 7. 9, 10

¶ Rom. 5. 12

¶ Rom. 5. 12

¶ Cor. 5. 22

Ans. He for this was cursed aboue all other beasts, that he should encrease & creep vpon his belly, and line of the dust of the earth.

Quest. And what became of all Adams seed and posterity after that fall of his?

Ans. All his seed and posteritie (being then in his doines) became also & first most sinfull wretches, secondly, and subiect to the wrath and curse of God.

Quest.

Quest. Wherein doth that sinfulness that is in us (the posterity of *Adam*) consist?

Ans. In our sinne, both Originall and Actuell.

Sin } Original.
 } Actuell.

Quest. What is that you call originall sinne?

Ans. Originall sin is first the want of that Originall righteousness that we were born with, and still ought to be in, secondly, and an hereditary corruption of his whole nature.

Sin Originall
consisteth in
1. want of righteousness.
Rom. 7. 18
Eccles. 7. 31
Ephes. 4. 2.

Rom. 7. 23. P Gen. 5. 3. Job 14. 4. Psalm. 51. 5. 9 Gen. 6. 5. Thess. 5. 23. Psal 51. 2. Rom. 3. 12, &c. Mans mind is corrupt, Ephes. 4. 17, 18. 1 Cor. 2. 4. Math. 13. 11. & 16. 17. Acts 26. 18 Rom. 1. 21, 22, 23. His conscience, Tit. 1. 15. 1 Tim. 4. 2. Eph 4. 19 His will, Gen. 6. 5. & 8. 21. Eph. 2. 12 3. Psal 2. 13. 2 Cor. 3. 5. His affections, Rom. 1. 26. Gal 5. 24. His outward members, Rom. 6. 16. Rom. 3. 13, 14, 15, 16, 17, 18. Eia. 1. 6.

Quest. What is that you call Actuell sinne?

A. Actuell sinne is that sinne which proceeds from the corruption of nature, when we doe actually either in thought, word, or deed transgresse the lawes and commandements of Almighty God.

Sinne actuall
consisteth in the
breach of Gods
lawes, by
Thought,
word,
deed.

Quest. What are those Lawes and Commandements of God which you spake

Math. 1. 2, 3, 4
Iam. 1. 14, 34
Luke 6. 45.

speake of?

Ans. They are the same that were first written in the heart of Adam in the time of his innocency, and since that in Tables of Stone in the dayes of Moses, and so haue bene published in the world thzough all ages, which are commonly called the Decalogue, or ten Commandements.

Exod. 34. 28,
Deut. 4. 13.
& 10. 4.

Quest. Which are those ten Commandements?

Ans. They are the same which God spake in Exodus, saying:
The Lawes and Commandements of God, are those tenne.

1. Thou shalt haue no other Gods before me.

2. Thou shalt not make to thy selfe any grauen Image, nor the likeness of any thing that is in heauen above, or in the earth beneath, or in the water vnder the earth: thou shalt not bow downe to them, nor worship them, &c.

3. Thou shalt not take the name of the Lord thy God in vaine, &c.

4. Remember that thou keepe holy the Sabbath day, &c.

5. Honour thy Father and thy Mother, &c.

6 Thou

6. Thou shalt doe no murder.
7. Thou shalt not commit adultery.
8. Thou shalt not steale.
9. Thou shalt not beare false witness.
10. Thou shalt not conet thy neighbours house, nor any thing that is his.

Quest. What duties doth the Lord require of you in the first Commandement, where he saith, *Thou shalt have none other Gods but me?*

Duties of the 1 commandement

Ans. Hee thereto requireth, 1. that I know him the onely true God: 2. and make not any other thing my God, by loving, & fearing, & on trust: 3. and pray unto none but him alone.

1 Ier. 24. 7.
Iohn 17. 3.
Matth. 10. 57
Phil. 3. 7, 8.
Matth. 10. 28
Mal. 1. 6.
Ier. 17. 5. &
Esa. 43. 21. 1
Mat. 6. 9.
Ro. 10. 13, 14

Quest. What duties are required of you in the second Commandement? *Thou shalt not make to thy selfe any graven Image, &c.*

Duties of the 2^d commandement
Deut. 4. 15,
&c. Iohn 1. 18
Esay 40. 25.
Leuit. 26. 1.
Exod 34. 31, 34
Esay 44. 17.

Ans. That 1. I make y no image of God at all; 2. neither the image of any thing else to worship it: 3. neither yet worship the true God after a mine owne fantasies: 4. but onely in such sort as he himselfe hath commanded.

Dan. 3. 18. Psal. 97. 7. & 106. 36. Iohn 4. 24. Math 15. 6. Esay 19. 13, 14. b Deut. 5. 3, 33. Iosh. 1. 7. Reuel. 2. 21, 19.

B

Quest.

Quest. What duties are enioyked
you in the third Commandement;
Thou shalt not take the name of the Lord

Duties of the 2. thy God in vaine, &c.

commandement

c Pro. 30. 9

d Levit. 19. 12

Esa 48. 1 *Ier.* 5

2. Zach. 5. 3, 4

Malach. 3. 5

Mat. 26. 72, 74

• Mat. 5. 34 & c

Iames 5. 12

1 Sam. 14. 24

1 Deut. 28. 58, 59 *Ier.* 10. 6, 7. 8 *1 Chro.* 28. 9. *b* Col. 3. 17.

Quest. What are the duties requi-
red in the fourth Commandement, *Re-
member thou keepe holy the Sabbath day,*

Duties of the 4. &c.

commandement

i Deut. 5. 14

Exod. 16. 20

Levit. 23. 15

28. 30, 35

Elay 58. 12

• Acts 20. 10

Luke 14. 5

1 Mat. 12. 1

Marke 2. 27

• Math. 12. 5

9, 10, 1. 1. 2 Kings 4. 23. *• Acts* 13. 44 and 15. 21. *• Acts* 16.

13. • Acts 20. 7.

A. That I keepe that day holy, first
in : abstaining from al bodily labours,
more then such as either k charitie, /
necessitie, or = Religion require to
be done : secondly, and spend the day
in = hearing and learning the word of
God, in = praying unto him, p in re-
celing the Sacraments, and other
like exercises of Religion.

Quest.

Quest. What duties are required in the fifth Commandement, Honour thy Father, and thy Mother, &c.

Ans. Theretn is required, that I first loue, & secondly reuerence, thirdly obey, and fourthly relieue in time of need all those whom God hath placed aboue mee: as namely, my naturall Parents, & Pastors, Magistrates, & Masters, and those that are aged and gray headed.

Duties of the 5. commandement

1st Matth. 22. 39

2nd Levit. 19. 32

Pro. 15. 20.

and 31. 28

Malc. 1. 6

Heb. 12. 9

1 Kings 2. 19, 20

1st Eph. 6. 1 Col. 3. 20. 1 Pet. 2. 13. Gen. 22. 9. 2nd Pro. 10. 1 and 15. 2 30. Gen. 45. 9, 10, 11. Levit. 19. 3. Col. 3. 30. Pro. 23. 22. 3rd Heb. 13. 17. 1 Thes. 5. 12, 13. 1 Cor. 4. 15. Gal. 4. 19. 2 Kings 2. 12. 1 Rom. 13. 13. Tit. 2. 1. 2 Kings 15. 3. 4th Ephe. 5. 6, 7. Tit. 2. 9, 10. Col. 3. 23, 24. 5th Levit. 19. 32. 1 Tim. 5. 1, 2.

Quest. What doth the Lord require in the sixth Commandement, Thou shalt not kill.

A. That first I doe not outwardly hurt my hand or tongue hart any man: no, secondly, nor inwardly in my hart hate or senue: finally, but that I loue al men, & be ready to do the good though my mortall enemies.

Duties of the 6. commandement

1st Levit. 24. 19

Exod. 21. 18, &c

2nd Math. 5. 22

Psal 64. 3

3rd Sam. 16. 5, 6,

7, 8.

4th Marke 7. 20, 21, 22, 23. 5th 1 Iohn 3. 15. 6th Gal. 5. 26. Iam 3. 14. 7th 1 Pet 2. 1. 8th Rom. 13. 9. 9th Gal. 6. 10. Ezek. 18. 7. Mat. 25. 35. 10th Exo. 23. 4, 5. Mat. 5. 44. Rom. 12. 14, 21.

Quest. What are the duties enioyned

ned you in the ſeuenth Cōmandement
Thou ſhalt not commit adultery.

*Duties of the 7.
 commandement*

k Leuit. 18. 20

1 1 Cor. 6. 9, 10

Heb. 13. 4.

Eph. 5. 3.

m Mat. 5. 28.

n Eph. 4. 29.

Coloff. 1. 8.

1 Cor. 5. 32.

o 2 Cor. 6. 15.

19, 20. 1 Theſ.

4. 3, 4, 5.

*Duties of the 8
 commandement*

p Exod. 12. 21

22, 23. Leu. 19

11. Deut. 5. 29

& 24. 13. Eſay

1. 13.

q 1 Theſ. 4. 6.

Leuit. 19. 11.

Deut. 25. 15.

Prou. 11. 1.

r Zach. 8. 17. Micah. 2. 1, 2. Acts 20. 33. f Pro. 27. 17. 1 Tim. 6. 6.

Phil. 4. 11, 12. & Gen. 3. 19. Eph. 4. 28. 2 Theſ. 3. 10. 1 Theſ. 4. 11.

Anſ. That firſt neither my outward
 bodie be defiled with actuall leaſti-
 riſ, / fornication, or other vnchaſt be-
 haviour: ſecondly, nor in my heart with
 any impure thought, or vnchaſt luſt:
 thirdly, nor my tongue with any
 vnwiſe talke or ſongs: fourthly, but
 that I keepe my ſelfe chaſt and pure,
 as the temple of the holy Ghoſt.

Queſt. In the eight Commandement
Thou ſhalt not ſteale, what doth the
 Lord require of you?

A. That I ſeeke not to enrich myſelfe
 firſt either openly by oppreſſing, or
 robbing: ſecondly, or cloſely by decei-
 uing any other man: thirdly, nor ſo
 much as deſire another mans goods in
 mine heart: fourthly, but be content
 with mine owne portion whatſoener:
 fifthly, and labour truly in ſome honeſt
 calling, to get mine owne living.

Queſt. What are the duties of the
 ninth Commandement, *Thou ſhalt not
 beare falſe witneſſe againſt thy neighbour.*

Anſ.

*Duties of the 9.
commandment*

uProu 6.16.&
19.5,6. & 21.
28. & 25.18,
Deut.19.16.
x Psal.15.2.
Coloss.3.9.
Eph 4.25.
y Esay 3 12.
Ier. 6.14.
1 Thel.1,15.
Leuit.19,18.
2 Sam.3.27.

Ans. That first I neuer wrong my neighbour, neither by witnessing against him that which I know to be false, or by lying unto him, or by flattering him, or by dissembling with him, or by slandering or backbiting him, secondly but rather that I both think well of him, so far as the truth shall suffer me: thirdly, and also preserve his credit and good name, so farre as I am able.

Mat.26.48,49. 2 Psal.15.3. Iam.4 11. Leu.19.16. 1 Tim.5.13.
b1 Cor.13.5. c Pro 10.12. 1 Pet.4.8. Mat.1.19.

Quest. What is required of you in the tenth and last Commandment,
Thou shalt not covet, &c.

Ans. That first there be not at any time so much as a wish or motion in my heart to any thing that God hath forbidden, though I neuer yeld consent unto it: secondly, but that all the wishes and thoughts of my heart be holy and pure continually.

*Duties of the 10
commandment*
d Rom.7.7.
Galat. 5.17.
e Gen.6.5. & 8
21. Pro. 20.9
f Deu.5.29:
Mat.5.48.

Quest. Doe you (for your part) duly obey the Lord as you ought, and as hee requireth, in the perfect keeping of all these his Lawes and Commandements?

Eph.4.23,24.
1 Tim.1.5.
1 Thel.4 3,4,5
1 Thel.5.23.

*Against these
commandements
we offend daily
in thought, word
and deed.*

Pro. 24. 16

Psalme 19. 12

Marke 6. 12.

Ans. Alas, I doe not, neither can
I, or any man else; but whosoever
doth his best, offendeth against them
every day, first in thought, secondly
word, thirdly and deed.

Quest. What punishments doth
God inflict vpon those, who any way
transgresse these his Lawes and Com-
mandements?

*God punisheth
our offences and
sinnes:*

*1 in this life
time.*

*2 At the end of
this life.*

3 After this life ended. Deut. 28. 15, &c. to the end Levi. 26. 14,
&c. ¹ Rom. 6. 23. Rom. 5. 12. ¹ Gal. 3. 10. 2 Thes. 1. 9. Revel. 14.
39 and 11. Marke 9. 44 Mat 22. 13. Luke 16. 22, 23.

Quest. This may seeme iniustice,
yea very cruelty in God, so seuerely
to punish man for the breach of those
Lawes which hee hath not power to
keepe.

*This is no in-
iustice, for man
1 Had one pow-
er to obey.*

2 Hath now wilfully lost it. ¹ Mat. 18. 23. 24, 25.

Ans. Nay, it is but k equittie and
iustice in God so to doe: for first when

the first made man, hee gave him power to doe all such things as hee commanded: secondly, which power man hath now lost, in through his owne default.

¹ Eccles. 7. 31
² Ephes. 4. 24
³ Gen. 3. 6

Thirdly, of mans restitution and redemption by Christ.

³
Mans estate of redemption.

Quest. It is not possible for man who is subiect to so much sin & misery by nature, to winde out of it, and to recover his lost estate againe?

Ans. Yes, and a farre better then that, if hee will apply himselfe to ble such meanes as God hath appointed for him.

It is not impossible for man to be restored.

Psal. 130. 7, 8

Iohn 10. 10

Quest. What is that meanes which God hath appointed for the working of mans saluation?

Ans. First not any thing in man himselfe. Secondly, nor the helpe of any other creature. Thirdly, but only by the merits and precious blood of Jesus Christ.

The only means for this is Iesus Christ.

¹ Mat. 16. 16

Micah 6. 7

¹ Pet. 1. 18. ² Psal. 49. 7, 8. Mat. 23. 59 & Genes 3. 15, Acts 4. 12 Iohn 3. 16. ¹ Cor. 1. 30. ¹ Iohn 1. 7. Rom. 8. 1. Eley 53. 5.

Quest. What is this Iesus Christ?

B 4

Ans.

*God and man
in one person.*

d Gal. 4. 4.

Rom 1. 4.

Psal. 2. 7.

e Iohn 3. 16.

and 1. 14. 18.

f Heb. 1. 5.

Rom. 8. 31.

g Luke 1. 31. 49. and 1. 7. Gal. 4. 4. h Esay 7. 14. Mat. 1. 23. 23.

i Rom. 9. 5. j Ioh 5. 20. k 1 Tim. 2. 5. Ioh. 1. 14. Heb 2. 17. l Ro.

1. 3. 4. and 9. 5. m Tim. 3. 16. Col. 2. 9. Iohn 1. 14. n Ioh. 3. 16.

Mat. 1. 21.

Ans. Hee is the *diuinely* and *naturall* Son of God, and withall *g* the Son of Mary *b* a virgin: who was first *i* true God, secondly and became *k* true man, *l* in one and the same person, that so hee might bee fitted for that great worke of our *m* redemption.

Quest. Why was it needfull hee should become man?

*Man, that he
might suffer.*

Exod. 32. 33.

Ezech. 18. 20.

1 Cor 15. 21.

Heb. 2. 14 & 17

Ans. Because Gods iustice did require that none other then man should satisfie and suffer for the euill that man had done.

Quest. Why was it needfull hee should be God also?

*God, that he
might overcome
the punishment
of sinne.*

Nehum. 1. 6.

Reuel. 1. 9. 15.

Ans. That by the almighty power of his God-head, hee might be able to beare the most heauie burden of Gods wrath, and the infinite punishment due to man for his sinnes.

Quest. By what meanes did this Iesus Christ worke our saluation and redemption?

Ans.

Ans. By his obedience first in perfectly fulfilling the whole Law of God & for vs: secondly and willingly suffering the whole punishment due to our sinnes.

The means of our redemption was Christs obedience.

*Active.
Passive.*

o Rom. 5. 19. o Heb. 7. 26. Pet. 2. 22. 2 Cor. 5. 21. 1 John 3. 5. p Iohn 8. 46. q Rom. 10. 4. 2 Cor. 5. 21. r Eſay 53. 4, 5. Phil. 2. 8. Reu. 10. 15. s Iohn 10. 18. Iohn 18. 4. Phil. 2. 8. Heb. 10. 9. t Eſa. 53. 4, 5, 6.

Quest. Could Christ, being but one Person, and suffering but a short time, thereby make a sufficient satisfaction for all the sinnes of all the men in the world, the least of all which deserue everlasting damnation?

Ans. Yea certainly: for he being God, a person of infinite Majesty, and abasing himselfe to suffer for vs, then his x Enemies, (though in his God-head he suffered not) his passion became thereby to be of infinite worth and value: and more then if all the men in the world had suffered for euer and euer.

Though he but one person, yet was his suffering sufficient for all.

u Acts 20. 28. 1 Cor. 2. 8. x Rom. 5. 10.

Quest. Shall then all men generally be saued through Christ?

Yet all shall not be saued by him but onely,

Ans. Not y all, but such onely as first are of Gods elected unto life: secondly and

and

1 The Elect

2 The Penitent

3 The Faithfull

7 Mat. 7. 13

and 25. 31.

Luke 12. 32. and 13. 24.

2 Rom. 8. 30

Acts 13. 48. John 17. 9.

2 Matth. 9. 12, 13 and 11. 28.

b John 1. 12, & 3. 16, 18, 36. and 6.

40. Acts 10. 43. c Acts 4. 12.

and repenting of their sinnes, doe

seeke for saluation in Christ alone :

thirdly, laying hold vpon him by a

true and liuely faith.

Luke 12. 32. and 13. 24. 2 Rom. 8. 30 Acts 13. 48. John 17. 9.

2 Matth. 9. 12, 13 and 11. 28. b John 1. 12, & 3. 16, 18, 36. and 6.

40. Acts 10. 43. c Acts 4. 12.

Q. Who are those whom you call

the elect of God?

The Elect, who

shew are.

2 Rom. 5. 12

(Rom. 3. 10.)

compared with

Gal. 3. 10

Mat. 22. 14

Malach. 1. 2, 3

Rom. 9. Luke

10. 20. 1 Reu. 2. 12, 17. 2 Eph. 1. 5. Rom 9. 16 & 11. 35. Tit. 3. 5.

Ans. This Elect are those whom

God of his owne & free grace hath

purposed to saue from that common

damnation which all men by their

sinnes haue deserued, and hath cho-

sen to be fellow heires with his owne

Sonne, of eternall life.

10. 20. 1 Reu. 2. 12, 17. 2 Eph. 1. 5. Rom 9. 16 & 11. 35. Tit. 3. 5.

Quest. What is that you call Re-

pentance for sinne?

Repentance

what it is.

2 oel 2. 12

Matth. 26. 75

Luke 7. 38

b Iecl 2. 13

Acts 3. 37.

i Psa. 51. 18

Luke 15. 18

2 Acts 11. 23

Psal. 119. 112. Acts 24. 16. 3 Luke 1. 6.

A. Repentance is, when a man first

is sorrowfull & grieved in his heart for

no other cause in the world, but for this

onely, that by his sinne he hath dis-

pleased God: secondly, and he purposed

in his heart for the time to come to

lead a new life : thirdly, / carefully

endeauouring to walke in obedience to

all the commandements of the Lord.

2 Luke 1. 6.

Quest.

Quest. And what is that you call
Faith in Christ?

Ans. Faith is the ^{or} perswasion of
my heart, & grounded upon the pro-
mises of God, that Jesus Christ died
for my finnes, and is a Saviour
sent unto me.

Faith, what it is
Rom. 8. 38 &
4. 20. Mat. 8.
26 & 13. 31
Acts 16. 14.
Rom. 10. 10
P. Rom. 4. 18.
Rom. 8. 38, 39.

19, 20, 21. Gal. 3. 20. Luke 1. 47. Psal 63. 1.
John 30. 28. Job 19. 25. 2 Tim. 4. 8. 1 John 5. 19.

Quest. Let mee heare the Articles
and short summe of your Faith and
beleeve.

Ans. 1. I beleue in God the Fa-
ther Almighty, Maker of heauen and
earth.

2 And in Jesus Christ, his onely
sonne, our Lord.

3. Which was conceived by the
ho^y Ghost, borne of the virgin Mary.

4. Suffered under Pontius Pilate,
was crucified, dead, and buried, he de-
scended into hell.

5. The third day hee rose againe
from the dead.

6. Hee ascended into heauen, and
 sitteth on the right hand of God the
Father Almighty.

7. From thence hee shall come to
 iudge

indging the quick and the dead.

8. I beleene in the holy Ghost.

9. The holy Catholique Church,
the communion of Saints.

10. The forgiveness of sinnes.

11. The resurrection of the body.

12. And the life everlasting.

I beleene.

Quest. Why sayest thou, *I beleene*,
not, *We beleene*; whereas in prayer,
thou sayest not onely *My Father*, but
Our Father?

The meaning.

Ans. Because howsoever we may
and must pray one for another, yet we
cannot one beleue for another: but
when we come to peeres, every man
must beleue for himselfe, and be saved
by his owne, not by anothers faith.

Habac 2.4.

Quest. What meanest thou in say-
ing, *I beleue in God*?

I beleue in God

The meaning.

Iohn 17.3.

Ans. My meaning is, that I be-
leue him to be my God, and from my
heart put all my affiance in him.

Q. What comfort receivest thou
hereby?

The Comfort.

Psal. 79. 21, 23

Dan 6.3.

Ans. So long as I repose all my
trust in him, I may assure my selfe of
my salvation, and of a happy delive-
rance to all dangers and necessities.

Quest.

Quest. Why is God called a Father?

Ans. Because first he is the Father of Christ by nature and eternal generation: secondly, & in him my Father, being one of Christs members.

The Father.
The meaning.
a Iohn 13. 16.
Ephes. 1. 3.
b Iohn 1. 13.

Quest. What comfort hast thou by this?

Ans. That God as a Father, first will beare with my wants, secondly, admit me into his presence, thirdly & provide for me, fourthly, and never chastise me but for mine owne good.

The Comfort.
c Mal. 3. 17
Psal. 103. 13.
d Psal. 27. 10.
and 40. 17.
Mar. 6. 26. 30.
c Heb. 12. 10.
1 Cor. 12. 32.
Rom. 8. 28.
Gen. 50. 20.

Quest. Why is hee said to be Almighty?

Ans. w. Because first he is able to doe whatsoever he will: secondly, yea, he is able to doe more then hee will doe: and whatsoever is against his will and liking, he is able to confound and bring to nought.

Almighty.
The meaning.
f Psal. 115. 2.
135. 6.
g Mat. 3. 9.

Quest. What comfort affords this to thee?

A. It b strengthneth me in my prayer to him, assuring me: that he can make good whatsoever promises of mercie hee hath made unto me in his word: secondly, that no ghostly enemy shall ever

The Comfort.
h Mat 8. 2.
i Rom. 4. 21.

¶ i John 5. 4

ouer k preuaile against me to destroy mee.

*Maker of hea-
ven and earth.*

The meaning.

1 Gen. 1. 1

Psalm 8. 3

in Ps. 136. 148

Gen. 1. 3

¶ Rom. 4. 17

Quest. What meanest thou in saying he was *Maker of heauen and earth*?

Ans. That he formed and framed this whole world, and all the creatures that are therein, *onely* by the power of his word and Commandement, *even* of nothing.

Quest. What comfort hast thou from this.

The comfort.

Ans. That being my maker he will preserve & beare with me his creature.

Job 10. 3

*Iesus, what it
signifieth.*

¶ Luk. 1. 30, 31

& 2. 2. Mat. 1.

21. 1. 1 Cor. 1.

30. Col. 2. 3 & 1

19. Heb. 7. 25

¶ Iohn 3. 36 &

14. 6. Acts 4. 12

1 Tim. 2. 5.

I beleue in Ie-

su: the meaning

Iohn 6. 68

1 Cor 2. 2 Gal.

6 14. Phil. 1. 21

Quest. In the next Article thou saist *I beleue in Iesus Christ, his onely Sonne our Lord, &c.* what is meant and signified by that word *Iesus*?

Ans. The word signifieth a Saviour, and it is a name *Alip* o given unto our Lord Christ, because the work of our saluation both from sinne and punishment, is *p* first wholly, secondly, and onely wrought by him.

Quest. What meanest thou in saying, *I beleue in Iesus*?

Ans. That I rely wholly vpon him, and none but him alone, for the saluation of my poore soule.

Quest.

Quest. What good gainest thou by him?

Ans. Great and unspeakable is the good I gaine by him. For if I had wanted this blessed Saviour, it had bene better for me a thousand waies to have bene a dog or a toad, then a man: for death to them is the end of their woe; but the death of a Man without a Saviour, is the beginning of endless woe and miserie.

The comfort.

Luke 2. 10, 11

Quest. What is meant and signified by the word *Christ*?

The meanings

* Psal. 45. 7

* 1 Sam. 10. 1

* 16. 12. & 24. 7

1 Kings 1. 24

* Exod 29. 7

Psal. 133. 2.

* 1 Kings 19. 16

Psal. 115. 15

* Psalme 2. 6

Luke 1. 33.

Matth. 28. 18

* Psal. 110. 4. Heb. 7. 21, 22, 23, 24, 27. and cap. 9, ver. 24, 25, 26.

* Deut. 18. 15. Mat. 3. 17 and 17. Esay 61. 1.

Quest. What benefit hast thou hereby?

Ans. Both I and all the Elect of *The comfort.*

God are made spirituall Kings, * Revel. 16

Priests,

a Pet. 2. 5.
b 1 Tim. 1. 18.
Rom. 6. 12.

c Psal. 141. 2.
d Heb. 13. 15.
e Phil. 4. 18.
f Heb. 13. 16.
g Psal. 51. 17.
h Rom. 6. 13.
and 12. 1.
i Luk. 22. 32.

Priests and Prophets first things in bearing rule ouer our owne bearing, and mastering our owne rebellious Thoughts, Wills, and Affections. Secondly Priests, in offering vp to God our spirituall Sacrifices of a Prayer, of a Thanksgiuing, of Almes, of a contrite heart, of g our owne soules and bodies for the service of God: thirdly, and Prophets in applying that knowledge we haue, to the benefit and good of others.

Quest. Why is this Iesus Christ called *the Onely Sonne of God*, seeing wee also are said to be his Sonnes?

His onely Sonne.

The meaning.

i Ioh. 1. 14. 18

& 3. 16. Heb. 5.

Rom 8. 32.

k Iob 1. 6.

l Iohn 1. 12.

m Iohn. 3. 1.

n Gal. 4. 5.

The Comfort.

Iohn 3. 36.

Rom. 5. 8.

o Ephes. 1. 4, 5.

Ans. Christ is called Gods onely Son, because hee alone is his Sonne by nature, and none but hee. The Angels also are his sonnes, but by creation: and we likewise, but by grace and adoption.

Quest. What is that to thee?

Ans. It sheweth that the love of God to mee is wonderfull, and his mercy unspeakable, who spared not to giue his owne and onely Son for me.

Quest. How is hee said here to be, who in Scriptures is often called

Our Lord.

led by the name of a servant.

Ans. He was Gods servant in the work of our redemption; but Our Lord in regard of that power and dominion hee hath over vs : second, as also in

regard of our redemption ; because he hath purchased vs to himselfe, being before captives and slaves of the devil

Q. What comfort hast thou by this?

A. That her being my Lord, and sitting vnder his dominion, I neede not feare what any enemy, whether diuell or wicked men can doe vnto me.

Quest. What meanest thou in saying He was conceived by the holy Ghost?

Ans. That hee was made man, not after the ordinary course of nature, but of the sanctified flesh and blood of his mother, through the miraculous working of the holy Ghost in her wombe.

Quest. Hast thou any profit by this?

Ans. Yes: for by his most holy conception, my sinfull birth & conception is sanctified, and his holynesse serues as a couer to hide my manifold corruptions from the eyes of God.

Quest. What meaneth it, that he was borne of the virgin Marie?

The meaning.

Acts 2.36

1 Cor. 8.6

Iohn 13.13

The comfort.

Math. 10.28

Rom. 8.31

Which was conceived by the

holy Ghost.

The meaning.

Math. 1.20

Luke 1.36

The Comfort

Iohn 17.10

1 Cor. 1.30

Borne of the

Virgin Mary.

Q

Ans.

The meaning.

Gen. 3. 15

Gal. 4

Luke 1. 42

• Esay 7. 14

Mat. 1. 22, 23

The comfort

Heb. 2. 14

Suffered.

The meaning.

Phil. 2. 7

Luke 1. 7

Matth. 2. 13

Marke 5. 6

Matth. 8. 20

Ioh. 8. 48 Luk

15. 2 Ioh. 10. 36

9 Luk 22. 44

Psalme 22. 7

Iohn 18. 40

and 9. 15

The comfort.

r Iohn 8. 46

Luke 22. 14

Iohn 19. 4

• Esay 53. 4

1 Pet. 2. 15, 24

• Rom. 5. 10

Ans. That in the ordinary time of travell, according to the course of nature hee was brought forth into the world by a woman named Mary, who was a pure & unpotted virgin, both before, in, & after the birth of him.

Q. What comfort hast thou by this?

A. Whereby is manifested the good will of the Sonne of God to me, who for my sake by coming down as I am, was in that nature ready to suffer whatsoever was due to my sinnes.

Quest. What is meant by these words, *He suffered*?

A. Thereby is meant first that the whole life of Christ even from his very cradle, was a continual Passion; secondly, but it is chiefly meant of his bitter paines and torments he endured upon the crosse, & at the end of his life.

Quest. What comfort is it to thee that he suffered?

Ans. As it was not for my evil that ever he did himselfe, but all for my sake that he suffered: so it further testifieth that he loved me (by nature his enemy) more then himselfe, in that he endured so great things for me.

Quest.

Quest. What is meant by this, *He suffered under Pontius Pilate?*

Under Pontius Pilate.

Ans. That Christ the Son of God, and great King of heauen & earth, was arraigned at the Barre of an earthly Judge, and there condemned by him.

The meaning.
Matth. 27. 26.

Q. What benefit hast thou by this?

Ans. By this I and so many as truly beleeue in him, shall be freed from being arraigned before God at the day of the last iudgement, and shall then receiue the sentence of absolution, and be eternally saued in heauen.

The Comfort.
Rom. 8. 3.
Iohn 5. 24.

Quest. What meane you in saying *he was crucified*, or fastened to a crosse?

was crucified.
The meaning.

Ans. That the punishment which he suffered was the most painefull and most shameful and cursed of all other.

Deut. 21. 23
Gal. 3. 13.
Phil. 2. 8,

Q. What comfort is this to thee?

Ans. In this he bore the curse of the Law for me; and therefore my comfort is, that when any crosse or calamity befalleth me, God doth not thereby (as a Judge) curse me, but onely (as a Father) correct me.

The comfort.
Gal. 3. 13.

Quest. What meane you in saying *that he dyed?*

Dead.

Ans. That after manifold torments

The meaning.

Math. 27.50

Mark. 15.37

Iohn 19.30

The Comfort.

Revel. 14.13

1 Iohn 5.24

2 Cor. 5.1

Phil. 1.23

Luk. 16.22

Heb. 2.15

1 Rom. 8.1

Iohn 5.24

endureth both in body & soule; at last they were severed each from other, as truly as when any of us dye.

Q. what benefit hast thou byt is death

A. Hereby first my death is changed & from a curse into a blessing, & made to me (as it were) a midle way to convey me out of this world & into the kingdome of heaven: secondly, and further hereby, the second death is quite taken away from me, & all that are in Christ

Quest. What doth this word *buried* import?

Ans. That after death his body was laid into the ground, to the end men might see he was dead indeed. (burial)

Q. What profit receivest thou by his

A. By his grave, and burial therein, he hath sweetly perfumed my grave wherein I shall be buried; and in stead of an house of perdition, hath made it a chamber of rest and sleepe.

Quest. What is meant by his *descending into hell*?

A. Divers are the iudgements of the godly learned about this point; but one of these tme is the most likely: first, either that & before, & & upon the Crosse, he

Buried.

The meaning.

Esay 53.9

Mat. 12.40

27.60, 61, 64

The Comfort.

Esay 57.2.

He descended into Hell.

The meaning.

Math. 16.38

Marke 12.24

Math. 27.46

be
men
leiz
m
ly
men
Q.
A.
the
toim
be
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both
been
the p
not
mean
to
shel
spoil
over
emer
Q
next
gaine
Au
Ch
16.3
be

he suffered and felt the pangs and torments of hell, & the full wrath of God leizing enen upon his soule: secondly, ^{b Psal. 18. 9} that his soule after death did ^{c Psal. 16. 10} really and locally goe downe in triumph, ^{Acts 2. 20. 27} ^{Rom. 10. 6, 7} ^{Ephel. 4. 9} enen into hel, the place of the damned.

Q. What benefit hast thou by this? *The Comfort,*

A. If thereby he meant, that upon the Crosse hee suffered in soule the torments of hell, my comfort is, that he hath satisfied & the whole punishment due vnto me in soule and body both: for in a miserable case had I beene, if he had deliuered mee from the punishment due to my body, and not to my soule. Or if thereby hee meant, that he went down in triumph to the place of hell, my comfort is, that ^{d Reuel. 19. 15} ^{e Esay 25. 8} ^{Hosca 13. 14} ^{Col. 2. 15.} hel and Satan (the Prince of hell) are spoiled of that power which they had ouer mee, and I am deliuered from euer coming there.

Quest. What is the meaning of the next article, *The third day hee rose againe from the dead?*

Ans. That the sberly same bodie of Christ, which before was dead, & laid ^{Mat. 9. 31. Luk 9. 22 & 18. 33} ^{Mar. 10. 19. & 16. 32. Mar. 8. 31. and 10. 34. Iohn 2. 19. Mat 28 6. Luke 24. 6.}

8 Luke 24. 39 into the grave, & by his owne power
 1 John 10. 27 after three dayes, & rose againe to life.
 1 John 10. 18

Quest. What is that to thee?

The Comfort.

2 Rom. 4. 25

1 Cor. 5. 17

2 1 Cor. 15. 54

37. Hol. 13. 14

Heb. 2. 14.

1 1 Cor. 15. 13

16. 20.

2 Thes. 4. 14.

Rom. 8. 11.

A. This first assureth me that Christ
 hath overcome death and hell: for my
 iustification, and hath disburthened
 himselfe of the guilt and punishment
 of my sins imputed to him: secondly,
 and it further serueth as an argument
 to proue vnto me, that / this my body,
 after it is dead, shall also rise againe
 to life, at the day of iudgement.

Q. What meane you in the next Arti-
 cle, in saying, *He ascended into heauen?*

*He ascended
 into heauen.*

The meaning.

Marke 16. 19.

Luke 24. 51.

Acts 1. 9.

A. That forty dayes after his resur-
 rection, in the sight of all his Disciples
 he was in soule and body together,
 taken out of this world into heauen,
 the kingdome of glory.

The comfort.

1 John 14. 23.

2 John 16. 7.

and 14. 18. & 8.

2. 4. Gal. 3. 6.

Ther. he sitteth

at the right

hand of God.

The meaning.

Mark. 16. 19.

Acts 2. 34. & 15.

Quest. What benefit is this to thee?

Ans. He is thither gone, first there
 to prepare a place for me: secondly,
 and from thence sendeth downe the
 Comforter (his holy Spirit) into me.

Quest. What is meant by his sitting
 at the right hand of God?

Ans. That in heauen he is now ad-
 vanced to such an estate, in which bee
 hath

hath fulnesse of glory, power, maiesty
and authorizy, in the presence of his
father and all the Saints and holy
Angels.

Q. What benefit hast thou by this?

A. **E** here sitting first a Mediator,
he maketh intercession to God his
father for me; secondly, and p^r having
all power given unto him, q^d he p^ro-
tectes and defends me against the rage
of all my ghostly enemies.

Quest. What is meant by the next
and last Article concerning Christ, that
from heauen hee shall come to iudge both
the quicke and the dead?

A. That he, who once first came in
hale and humble manner / to redeeme
and saue the world; secondly, shall at
the last d. y come againe, but in glory
and great maiesty, to giue iudge-
ment vpon all soules, and x to make
an end of this world.

Quest. What comfort hast thou by
this?

A. That he first, who is my Antio^r
and Redeemer, shall also be my Judge:
secondly, x by him that haue right the
done vnto me, for all the wrongs offe-

11.1. Phil. 2.9

10, 11.1 Cor. 19

25. Ep 1.19, 20

21. & 5. 23.

Act. 5. 31. Heb

11.1. Ps. 3. 22

The comfort.

o Rom. 8. 34.

1 Tim. 2. 5.

Heb. 9. 24.

1 Iohn 2. 1.

P Mat. 28. 18

9 Pla. 110. 3. &

29 R. m. 8. 35

From thence

he shall come to

iudge both the

quicke and the

dead.

The meaning.

2 Luke 2. 7

Matth. 8. 20

Matth. 18. 11

1 Rev. 20. 13

2 Tim. 4. 1.

2 Iude 14. 5

Mat. 24. 30, 31

33. 2 Thel. 1.

6, 7, 8.

2 1 Pet 1. 30

The comfort.

7 Iob 19. 25

2 Revel. 6. 10

*I beleeue in the
holy Ghost.*

red me by the wicked of this world?

Quest. The eighth Article of thy
Creed is, *I beleeue in the holy Ghost,*
what meanest thou by this?

The meaning.

^a Math. 28. 19

² Cor. 13. 13

^Acts 5. 3, 4

¹ Cor. 6. 19

compared with

¹ Col. 3. 16

^b John 16. 17

^Rom. 8. 15

^{Gal.} 4. 6.

¹ John 3. 24.

¹ Cor. 6. 19

Ans. My meaning is, that I beleeue
the third Person in the Trinitie, cal-
led the holy Ghost, to be a true God,
together with the Father & the Son,
and therefore repose all my trust & con-
fidence in him: and so that hee is sent
downe into me, to dwell in my heart.

Quest. What benefit hast thou by
the holy Ghost dwelling in thee?

A. Many are the benefits I receiue
by him: For besides that first he made
me, & secondly preserveth me, thirdly
and enlighteneth mine understanding,
which are graces common done to the
reprobate; fourthly, he further / affor-
meth me of my reconciliation to God
in Christ; fifthly, he regenerateth and
maketh mee of a child of God, the
child of God; sixthly, he governeth my
heart, by repressing all bad motions to
sin, & stirring up good affections and in-
clinations to pietie & religion; seventhly
he comforteth me in distresse; eighthly,
and enableth mee to doe those good
duties

The Comfort.

^c Job 33. 4

^{Gen} 1. 2

^d Psal. 104. 30

^e Revel. 7. 8

^f Rom. 8. 16

¹ Cor. 1. 12.

^g John 3. 5

¹ Cor. 6. 11.

^h Rom. 8. 14

^{Gal.} 5. 17. 22

ⁱ John 16. 26

^{Psal} 43. 7.

^k Esay 41. 28.

ld. battles which of my selfe I cannot, all
of thy which are proper to the Elect alone,
Ghoſt, Quest In the next Article where thou
sayst, *The holy Catholique Church, The Church,*
believe what is meant by the Church?

Ans. By the Church is meant / the *The meaning.*
peculiar company of men, whom God
God, hath ~~in~~ predestinated to everlasting
Don, life, all holding the same fundamen-
tall points of Faith.
sent
art.
u by

Q. What comfort hast thou by this? *Gals. 1.8.*

A. By this I learne, that God hath
a company whom hee hath chosn to
himselfe out of the whole cluster of
mankind, & ordained unto life, of which
number I believe that I am one.

Quest. Wherefore is this Church
called *holy*?

Ans. Not because it is holy in it selfe
but in respect, first, both that Christs
own holinesse is imputed unto it.
secondly, as also in that it begins to be
holy even in this life.

Q. What is thy comfort from hence?

A. That I being a member of this
Church, though by nature a wretch
full of all unrighteousnesse, am yet
made holy and righteous before God
even

The Comfort.

Rom. 8.16.

1 Cor. 3.15

2 Tim. 4.8.

The holy Church

The meaning.

Eph. 5.26, 27.

1 Cor. 6.11

1 Pet. 2.9

Iohn 17.17

The Comfort.

Eph. 4.26, 27.

1 Cor. 6.11

even in this life.

Quest. And why is this Church called *Catholike*?

The Catholike Church.

The meaning.

• Gen 3. 9. &

12. 1. Acts 2. 39

Reuel. 6. 11

1 Tim. 4. 4

Acts 10. 34

1 John 11. 52

Rev. 5. 9. & 7

49. Acts 20. 35

It is called *Catholike* or *Vniuersall*, because first in respect of time it hath bin in all ages: secondly, in respect of persons, it consists of all sorts of men, high & low, rich and poor, thirdly in respect of place it hath bene gathered from all parts of the earth.

Q. What comfort is this to thee?

The comfort.

1 John 2. 1, 2.

Ans. I see hereby, that neither my selfe, nor any other, of whatsoever nation, order, degree or state, are excluded from grace in Christ, except wee will exclude our selues.

Quest. What is that you call, *The communion of Saints*?

The communion of Saints.

The meaning.

1 John 1. 3

Ans. The Communion of Saints, is that spirituall fellowship, and sweete society which is amongst all the faithful servants of God, and true members of Iesus Christ.

Q. What benefit hast thou by this?

The comfort.

1 John 15. 5

1 Cor. 1. 9

1 John 1. 3.

Ans. I being one of this happy members, have fellowship first with Christ my head and in him have right to all the benefits purchased by him:

secondly

secondly, I haue fellowship also with
all my fellow Saints, in that we are
all of one heart and like affection; in
that we employ the graces of God
in us for the good and saluation one of
another; & with our temporall goods
(where need requireth) we are ready
one to relieue and helpe another.

1 Iohn 1.7.
1 Cor. 12.12
Acts 4.32

Mat 5.16.

The forgive-
nesse of finnes.

The meaning.

2 Psal. 32 1, 20

Rom 4.7, 8.

1 Ilay 43.15

Ierem. 31.34

Psal 51.1.

1 I Iohn. 1.7. &

2.12. 1 Cor. 1

30. Rom. 4.25

1 Iohn 3.16

2 Psal. 32.2.

Esay 44.22.

The comfort.

Gal. 3.20.

Esa. 53.4, 5, 6

Quest. What is meant in the next
Article, by the forgiveness of finnes?
A. Forgiveness of sins is that great
blessing of God which Jesus Christ
by his death and passion procured for
all that beleeue in him, whereby God
esteemes of their finnes as no sins,
as neuer committed by them.

Quest. What comfort hast thou by
this?

Ans. Whereby receiue I this un-
speakeable comfort, that all my finnes
and punishments due to the same. are
freely forgiven mee through Jesus
Christ, so that they shall neuer rise by
iudgement against me.

Quest. Next followeth in your
Creed, The resurrection of the bodie:
what is meant by that?

The resurrection
of the body.

Ans. That at the last day, the
bo-

The meaning.

bo-

Job 19. 25, &c

Dan. 12. 2. Ioh

5. 29. 1 Cor. 15

52. 1 The. 4. 16

Revel. 20. 12

& Iohn 5. 28 &

11. 43, 44.

1 Cor. 15. 52

1 The. 4. 16

Job 19. 27

Iohn 6. 39

1 Cor. 15. 53

2 Cor. 5. 10

The Comfort.

1 Psal. 16. 9, 10

1 The. 4. 14

Job 19. 25

1 Phil. 1. 20

1 Acts 13. 19

1 Phil. 1. 23

1 The. 4. 13, 14

Life everlasting

The meaning,

and comfort.

1 The. 4. 17

2 Cor. 15. 53,

54.

1 Cor. 2. 9

of bodies of all men, whether godly or wicked, by the power of God, shall rise out of their graves, such of the same for substance that there they are.

Q. What comfort hast thou by this?

Ans. That first this very body of mine shall at the last day rise out of the dust, & glorious, like the body of Jesus Christ, and be free from those corruptions and miseries whereunto it is here subiect. And further, I need not, secondly, either I feare death in my selfe, thirdly, & as much lament the death of others, seeing both I and they shall one day meet againe, and rise together to ioyes everlasting.

Quest. And what sayst thou of the 12. and last Article, *Life everlasting?*

Ans. That my body being risen, and ioynd againe to my soule, I shall after the last day, in body and soule together, live for evermore in the kingdome of heauen, where I shall be filled with such ioyes, as no eye hath scene, no eare heard, no tongue can utter, no heart can conceive.

Quest. Now when thou beleevest all these things, what benefit redoundeth

death vnto thee by this faith of thine
 Ans. The end of my faith shall bee
 the saluation of my soule; and for the
 present I thereby become as first
 iustified before God, secondly, and
 sanctified.

Quest. When may a man be said to
 be iustified before God?

Ans. A man is then iustified, when
 he is freed from the guilt and punish-
 ment of his finnes, and is accepted as
 iust and righteous before God, p
 through the righteousness and obe-
 dience of Iesus Christ imputed vnto
 him.

Quest. Doe not a mans good works
 rather iustifie him before God, and
 make him worthy of eternall life.

Ans. Alas, they are farre from it:
 for in the best works any man can doe,
 Gods iustice findeth more matter
 why he should condemne him, rather
 then saue him.

Quest. It may seeme then there is
 no use of good works in the life of a
 Christian, but they may be spared wel
 enough?

Ans. It followeth not: for though
 they

*The benefits of
 faith are,*

1 Iustification.

2 Sanctification.

3 Rom. 4. 3 &

5 1. Gal. 2. 16

4 Acts 15. 9

Iustification

what it is.

• 1 Iohn 1. 7

Ro 8. 1. 33, 34

&c.

P 1 Cor. 1. 30

2 Cor. 5. 21

Rom. 5. 13

Gal. 3. 27

*Workes doe not
 iustifie before
 God.*

Psalm. 143. 3

Esay 64. 6.

Iob 3. 9. Rom.

9. 11. & 11. 35

Gal. 2. 16.

*Yet are ne-
 cessary*

In respect of

1 God.

2 Our neighbor

3 Our selves.

Mat. 7. 18, 19.

1 Tim. 5. 8.

1 Iohn 2. 4.

Iames 2. 17.

they haue no part or share in the act of iustifying a man before God, yet are they evermore companions of a true and iustifying faith, and ought necessarily to be performed of euery sound beleuer: and that in respect first both of God, secondly, and of our neighbours, thirdly, and of our selves.

Quest. What vse is there of those workes in respect of God?

Necessary in respect of God.

1 Iohn 15. 8.

Rom 2. 23, 24

1 Pet. 2. 12.

1 Tit. 2. 10.

Hester 8. 17.

Exod. 12. 28

1 Heb. 13. 16.

Phil. 4. 8.

In respect of our neighbors.

1 Pet. 3. 1. & 2

12. 1 Cor. 9. 2.

Matth. 5. 16.

2 1 Pet. 2. 15.

A. Whereby first his name is glorified, & secondly his Gospel beautified, & thirdly, himselfe well pleased, when his children shew their obedience and thankfulness vnto him, in doing such workes as he commandeth them.

Quest. What vse is there of them in respect of our neighbours?

A. Such as are not yet converted, may thereby: first either be won to a liking of that Religion which they see so holy; secondly, or at least shall haue their mouths thereby stopped, when they would gladly open the against it.

Quest. And what vse is there of good workes in respect of our selves?

Necessary in respect of our selves.

2 2 Pet. 1. 10.

1 Iam. 1. 21. 28

Ans. They first serue to make our election sure: 2. they shew the soundness

the Scripture.

41

asse & truth of that faith that is in vs:
 sheweth they draw upon vs the blessing
 not of God onely, & but of men also
 in this life; fourthly, and shall (though
 not for their owne merit, yet through
 Gods great mercy receive a gra-
 tious reward in the life to come.

Quest. The other benefit that re-
 doundeth vnto you by your Faith (you
 said) is your sanctification; when
 may a man be said to bee a sanctified
 man?

Answ. A man is then sanctified,
 when hee who by nature is all un-
 cleane and unholy, is freed from the
 corruption of his nature, and is be-
 come holy and righteous, & at least in
 some measure, & euen in all parts both
 of soule and body.

Qu. Whence proceedeth that faith
 which worketh all this good in man?

Ans. Almighty God worketh it
 in mans heart by his holy Spirit.

Phil. 1. 29 Iohn 6. 29 Mat. 16. 17. Eph. 2. 8. Acts 10. 14. Rom
 10. 10. Acts 16. 14. 1 Cor. 12. 3. 2 Cor. 4. 13.

Quest. What outward meanes may
 a man vse to obtaine this excellent
 grace of faith at the hands of God, and

1 Iohn 23⁹
 Heb. 11. 4
 1 Tim. 4. 8
 and 6. 6.
 Pro. 11. 17. 15⁹
 1 Iob 29. 13
 Luke 6. 35
 Mat. 5. 11, 12
 and 10. 42
 1 Cor. 3. 8
 Eph. 2. 8. 9
 Tit. 3. 5. Ro. 6
 23. Lu. 17. 10

Sanctification,
 what it is

Col. 3. 9, 10
 Eph. 4. 12. &c.
 Ezek. 11. 19, 20
 Rom. 8. 23

1 Thes. 5. 23

The inward
 means of Faith
 is the holy Ghost

*The outward
meanes are*

- 1 The Word.
- 2 Sacraments,
- 3 Prayer.

Ro. 10. 14. 7

*1 Cor. 1. 21. & 1. 5. Eph 4. 11, 12, 13. 1 Tim. 4. 6. 1 Gen. 17. 11.
Rom. 4. 11. 1 Cor. 11. 24, 25, 26. Mark. 9. 24. Luk. 17. 5.*

*Hearing the
Word, the
first meanes.*

*How we may
heare with
profit.*

*Duties before
we heare.*

*1 Pet. 2. 1, 2
James 1. 21*

1 Cor. 4. 5

1 Thes. 2. 13

1 Cor. 3. 6

Col. 4. 3.

Eph. 6. 18, 19.

2 Thes. 3. 1.

*Duties in time
of hearing :*

1 Attention.

2 Beliefe.

3 Reverence.

1 Psal. 34. 11.

Pro. 1. 2. Acts 16. 14. Heb. 1. 1. 1 Thes. 2. 3. Rom. 1. 16.

to haue it increase in him ?

A. The ordinary outward meanes for this, are *k* first diligent hearing of the word, *l* secondly, often use of the Sacraments, *t* thirdly, and *m* frequent prayer.

Quest. How must wee heare the Word, that we may profit by it ?

Ans. To the end we may heare with profit, first some duties are to be performed before we heare; secondly, some in the time that wee are hearing; thirdly, some after we haue heard.

Quest. What duties are to be performed before we heare ?

Ans. We must first free our hearts from all malice against the preacher, and from all preiudicate opinion of his person or gifts; and must pray to the Lord for a blessing vpon his speaking, and our hearing.

Quest. What duties are to be performed in the time we are hearing ?

A. We must first attend to the things that are taught vs; secondly, we must haue faith to beleue them, thirdly, and

must heare with reverence, as in the presence of God.

^o Luke 10.1 &
^P salme 25.9.

Quest. What duties are to be performed after we haue heard?

*Duties after we
haue heard.*

A. ~~The~~ ¹ first must meditate by our selues; secondly, and ² conferre with officers of the things we heard; thirdly we must ³ lay them by in our hearts, fourthly, and ⁴ obey and praise them in our liues.

¹ Meditation.
² Conference.
³ Remembrance
⁴ Praiſe.
^o Luke 2.19.

^o Lu. 24.13, 14
^{15, 32.} ^x Psa. 119.11. Luk. 2.51. Pro 2.1. ⁷ Luk. 11.28, Ioh. 13.17

Quest. The often vse of the Sacraments, you said, is a meanes to increase faith: what is a Sacrament?

*The Sacraments
the second
means of faith
A Sacrament
what it is.*

Ans. A Sacrament is an outward visible & signe that representeth, and ^o a Seale that confirmeth Christ and all his benefits to them that beleene in him.

^o 1 Pet. 3.21.
Gal. 3.1.
¹ Cor. 11.24, 25
² Rom. 4.11.
Math. 26.27.

Q. How many Sacraments are there?

*Sacraments
two onely.*

Ans. Two onely: first, Baptisme: secondly, and the Lords Supper.

Quest. What is the outward signe, and thing you see in Baptisme?

¹ Baptisme.
² The Lords
Supper.
*In baptisme, the
signe, water.*

Ans. Water, washing the bodie of man.

Quest. What is the thing represented and signified thereby?

Math. 3.11.
Acts 8.38.

Thing signified.

The washing of
the soule.

Reuel 1.5.

The thing sealed.

The forgiveness
of sins.

1 Pet 3.21.

1 Pet. 1.2.

Revel 1.5.

1 John 1.7.

A. The washing of mans soule with
the precious blood of Iesus Christ.

Quest. What is the thing sealed
thereby?

Ans. Whereby the beleever is assured,
that even as the uncleannesse of
his body is washed away and cleansed
with water, so are all the sinnes
of his soule, both originall and actual,
and as well committed after as before
Baptisme, washed away by that blood
which Iesus Christ the Son of God
shed for him.

For the right
use of baptisme

What before

we are baptised

Quest. For the right and orderly use
of this Sacrament, what must be done?

Ans. First, some things must be done
before we be baptised: secondly, some
in the time of baptisme: thirdly, some
afterwards.

Quest. What must be done before?

1 Confession of
sinnes.

2 Promise of
amendment.

3 Faith in Christ

4 Mark 1.6

Mark 1.4. Acts

3.37, 38. 1 Acts 3

36, 37. and 16. 30, 21, 23

In the time of

administration.

A. We must make an humble confession
& acknowledgment of our sinnes

secondly, we must promise amendment
of our liues: thirdly, and believe

in the name of the Lord Iesus Christ.

Quest. What is done in the time of
the administration of Baptisme?

Ans.

Ans. A solemn covenant is then made betweene, first, **GOD**, secondly and the party baptised, to which the whole Congregation then present, are witnesses.

A covenant betwene,
1 God.
2 The party baptised.
Gen. 17. 11.

Quest. What were the covenants and promises made on your part to God at the time when your selfe was baptized?

A. When I promised to God, first that I will forsake the Diuell and all his wokes, the vaine pompe and glorie of this World, with all carnall desires of the same, and the carnall desires of mine owne flesh, so that I will neuer follow nor be led by any of them: and further in that I beleue all the Articles of the Christian Faith.

The covenant on mans part.
Gen. 17. 1, 2
Acts 2. 7. 38.
Math. 3. 6.

Quest. What were the covenants and promises made on Gods part to you?

Ans. God (in his great mercy) then promised to mee, that if I performe these things, he will embrace me with the armes of his mercy, giue vnto mee the blessing of eternall life, and make me a partaker of his everlasting kingdome.

The covenant on Gods part.
Gen. 17. 7.
Mar. 10. 14. 16

The duties after Baptisme.

Quest. What is to bee done after Baptisme?

A care to performe the covenant.

Psalm 116. 14.

Ans. A godly care and endeavour must be used to performe those vowes and promises wee so solemnly made unto the Lord, at the time when we were baptized.

The danger of the not performance.

Deu. 23. 21, 22

Eccles. 5. 4.

The profitable use of baptisme

1 Admission into the Church,

2 Assurance of

forgiuenesse.

3 Profession of

faith in Christ.

1 Cor. 12. 13.

2 Acts 2. 28. &

22. 16. 1 Acts 2. 41. Iohn 4. 1. Gen 17. 14. 1 Cor. 1. 12, 13, 14, 15

Gal. 3. 17.

In the Lords

Supper.

The Signes.

{ Bread.

{ Wine.

1 Cor. 11. 23

2 Cor. 11. 25

Quest. What if a man faile in the performance thereof?

Ans. His damnation shall be greater then if hee had neuer made any such vow at all.

Quest. What profit is it to a man when he is baptized?

Ans. First, he is thereby admitted into the communion and company of the Saints of God: secondly, he is assured of the remission of his sins: thirdly, and thereby sheweth to the world what Religion he is of.

Quest. What is the outward signe and thing you see in the Supper of the Lord?

Ans. Bread and Wine: of which the Minister breaketh the one, and poureth forth the other: the Receiuer

her also o taking both at his hands, o *Mar. 26. 26, 27*
 both p eat the one, & q drinke the other. *o Mar. 26. 26.*

Quest. What is the thing represented and signified hereby?
The thing signified.

Ans. That the bodie of **JESUS CHRIST** was broken upon the Crosse, and his blood there shed for our finnes.
The body and blood of Christ. Luk. 22. 19, 20. 1st 1st 53. 5. Rom. 4. 25.

Quest. What is the thing sealed hereby?
The thing sealed.

Ans. Hereby the receiver is assured that as the Bread and Wine, which hee taketh, eateth and drinketh, are means to strengthen and nourish his bodie, and to preserve it in life: so *The nourishment and preservation both of soule and body to eternal life.*
Christ Jesus crucified, / apprehended and applied by faith, shall nourish him, and preserve both soule and body unto eternall life.
Psalm. 14. 15. 1st Ioh. 6. 51, 53. 54, 55, 56, 57. Iohn 6. 54. compared with ver. 47.

Quest. What duties are required for the right and orderly receiving of this Sacrament?

Ans. For this, first, some duties are required before wee come to the Table of the Lord; secondly, some in the time that we are sitting at and about it; thirdly some also after wee are departed from it.
For the right receiving of the Sacrament.

*Duties before
we receive.
1 A desire
thereof.*

*2 A preparati-
on thereof.*

*3 Psal. 100. 2.
and 100. 10. 3.
Deut. 28. 47.*

4 2 Chr. 35. 6

1 Cor 11. 28.

*This preparati-
on consisteth in*

*1 Knowledge of
Religion,*

*2 Repentance
for finnes.*

3 Faith in Christ

*4 Love toward
all.*

5 Iohn 17. 3.

Hosea 4. 6.

Elay 5. 13. 14.

6 1 Cor. 11. 29.

7 Mat 9. 17. & 11. 28

8 Pla. 26. 6. Ezr 5. 21. Heb.

11. 6 Iohn 1. 12. & 6. 53. compared with verſe 35. Mat 24. 11. 12

9 1 Cor. 10. 17. Mat 5. 23. Iohn 13.

Duties in the

*time of recei-
ving*

1 Reverend

2 Silence.

3 Thankſgives

*for our Re-
demption.*

Quest. What are the duties requi-
red before we come to the Table of
the Lord?

Ans. That we come not thereto for
faſhion, or upon constraint: firſt, but
with good deſire, an holy appetite and
willingneſſe of heart: ſecondly, and
that wee prepare our ſelves aright
for ſo great and holy a worke.

Qu eſt When is a man rightly pre-
pared and fitted for it?

Ans. Firſt, when he knoweth the
grounds of the Chriſtian Religion, &
ſpecially is inſtructed in the Do-
ctrine of the Sacraments: ſecondly,
when he is touched in heart with a lo-
rowe griefe for his ſins: thirdly, when
he hath true faith in Chriſt: fourthly
and is at peace & in love with al men.

1 Cor. 11. 29. Mat 9. 17. & 11. 28 Pla. 26. 6. Ezr 5. 21. Heb.
11. 6 Iohn 1. 12. & 6. 53. compared with verſe 35. Mat 24. 11. 12
9 1 Cor. 10. 17. Mat 5. 23. Iohn 13.

Quest. What are the duties required
in the time that we are to come to the
Table of the Lord?

Ans. That we behave our ſelves d-
reouſtly, being then in Gods pre-
ſence: ſecondly, that we liſt up thankful
hearts

hearts unto our Lord God for the great mercy of our Redemption there described before vs: thirdly, as also that with eyes both of body and minde we obserue the outward elements of Bread and Wine, and the sacramentall actions in the administration thereof; and what things are signified and represented to vs by them.

Quest. When thou seest the Bread the food of mans bodie, what thinkest thou then?

Ans. I then thinke of Iesus Christ / the Bread that came downe from heauen, & the food of mans soule.

Quest. When thou seest the Wine that maketh glad mans heart, what thinkest thou?

Ans. I then thinke of the precious blood of Iesus Christ, that onely cheereth and comforteth the soule of man.

Quest. When thou seest the Bread broaken, and the Wine powred forth, what thinkest thou?

Ans. I then thinke how the bodie of Christ was broken, and his blood shed for mans Redemption.

Observation of the Outward Elements, sacramentall actions. d Levit. 19. 30. Psalme 5. 7. e Psalme 103 1, 2, 3, 4. Reuel. 5. 11, 12. Mat. 20. 30.

Meditations when thou seest the bread.

1 Ioh. 6. 32, 33 35. 1 Ioh. 6. 35. 54.

When thou seest the Wine.

1 Iohn 1. 2

What thou seest the bread broke & wine powred forth.

Elay 53. 5. Iohn 19. 34

Quest. When thou seest the bread so broake, and the wine so powred forth, to bee offered to thee, what thinkest thou?

When they are offered thee.

Gal. 2. 20.

Ans. I then thinke how Christs body was broken, and his blood shed, not for others alone, but for mee also as well as any other.

Duties after our receiving.

Quest. What duties are required, after wee are risen and departed from the Table of the Lord?

1 Increase in grace.

2 Performance of our vow renewed.

1 Pet. 3. 2.

1 Psal. 116. 14

Our new vow made at the Lords Table, what it is.

Ier 31. 32, 33, 34.

Ezek 18. 1.

Cant 5. 2.

1 Cor 6. 11.

Rom. 7. 5, 6.

The profitable use of the Sacrament is,

Ans. First, that we endeavour more and more to increase and grow in grace: Secondly, and faithfully performe the vow which at the Lords Table we made anew unto him.

Quest. What new vow made we then unto the Lord?

Ans. Having before broken the promise made at the time of our Baptisme, we there professed that we do truly and earnestly repent us of the same, and promised that we intend to lead a new life, following the Commandments of God, and walking from thence in holy wayes.

Quest. What profitable use is there of receiving the Sacrament?

Ans.

Ans. First, thereby *m* is brought to my remembrance the death and bitter passion of the Sonne of God: Secondly, my faint and feeble *n* Faith is thereby further strengthened: Thirdly, and by this also *o* I make publicke profession to the world what Faith and Religion I am of.

Quest. You sayd that Prayer is a third means to be vsed for the increase of Faith; let me know of you what is Prayer?

Ans. Prayer is *p* a familiar and humble *q* speech of man vnto God, in which he *r* first either begs of him for some things that he wanteth, secondly, *s* giueth him thanks for some things that he hath receiued.

Quest. What are the things which a Christian must pray to God for?

A. Those are expressed in that perfect forme of Prayer, which our Saviour Christ himselfe hath taught vs.

Quest. Rehearse that Prayer?

Ans. Our Father which art in heauen &c.

Quest. In the Preface of this prayer thou sayest, Our Father which art in

heaven, Our Father.

1 Remembrance of Christs passion

2 Strength of faith.

3 Profession of Religion.

m Luke 22.19

1 Cor. 1.20.

n Rom. 4.11.

o Exod. 12.43

p Psal. 40. 9, 10

Prayer the third means of faith.

Prayer what it is.

p 1 sal. 50.19

Matth. 11.28

q Gen. 18.22

23, and 27.

r 1 Tim. 2.1.

Phil. 4.6.

The things to be prayed for, are expressed in the Loras prayer.

The parts thereof are,

1 Preface.

2 Petitions, &c.

3 The conclusion

The Preface of this prayer.

heaven : and why, *Our Father*, not *My Father*?

The meaning.

1 Habak. 2. 4

1 Mar. 3. 23, 39

1 Lam. 5. 14.

Ans. In matters of Faith we say, I and my, because every man must believe for himselfe : but in matters of prayer, our and vs, because every man must love his neighbour as himselfe, and pray for him as for himselfe.

Quest. But is man so bound to the use of these words, that hee may not in his private prayers, say, *My Father* which art in *heaven*, but alwayes, *Our Father*?

Tel a man may pray, My Father.

1 Mar. 26. 39

and 27. 46.

Rom. 1. 8.

1 Cor. 4. 18

Ier 3. 19.

1 Tim. 2. 1

Psal 51. 18.

The use of this word, Our.

1 Acs 10. 34

Gal. 3. 28

Ans. He may (no doubt) in private pray & My Father: only Christ would teach vs by this word Our, in our prayers, to abandon all selfe-love, and to wish and pray for all good unto all others, as well as to our selves.

Quest. What comfortable use may be made of this, that all men are commanded alike to call vpon God by the name of *Our Father*?

Ans. The believing poore man may hereby comfort himselfe, that & God is as well a Father to him as to the rich, and esteemes as well of him (if not

(not better) as of the greatest Lord ^a 1 Cor. 1. 20
in this world. ^{James 2. 5.}

Quest. Of whom is this word *Fa-
ther* meant?

Ans. It is most properly meant of
the first Person in the Trinitie, whom
is called ^b God the Father; first, be-
cause he ^c the Father of Christ by na-
ture: secondly, and in him ^d our Father
by grace.

Father.
The meaning.
^b Matth. 18. 19
^c 1 John 5. 7.
^d 1 John 3. 16
^e Ephel. 1. 3.
^f 1 John. vers. 3.
^g 1 John 1. 12.

Q. But may not a man pray to God
the Sonne, or to God the holy Ghost
also, as well as God the Father?

Ans. No doubt he may: for ^e many
of the godly have done the like. And
howsoever the Father only is here
named, yet ^f the Sonne and the holy
Ghost are not hereby excluded.

*We may also
pray to the Son
& holy Ghost.*
^e Luke 23. 42
^f Acts 7. 59.
^g 2 Cor. 13. 13
^h 1 John 10. 30
ⁱ 1 Ely 9. 6.

Q. What use may wee make to our
selues of this, that God is *Our Father*?

Ans. It implies, first, that we may
goe boldly to him, to make anyinite
or complaint unto him, as children to
their deare and louing Father: se-
condly, that ^g he heareth a Fatherly
affection towards vs, and ^h is rea-
dy and willing to heare and grant our
lawfull requests.

The Use.
ⁱ 1 Ely 49. 15.
^j Psal. 103. 13.
^k Ely 58. 9. &
65. 24. Mat 7. 9
^l Luk. 11. 13.
^m 1 Pet. 3. 12.

Quest.

*Which art in
Heaven.*

1 King. 8. 27.

Ier. 23. 24.

Psal. 139. 7, 8,

&c.

The meaning.

1 Esay 66. 1.

1 Psal. 19. 1.

Gen. 19. 24.

1 Thess. 4. 16.

Quest. How is it said here to be in *heaven*, who indeed is euey where present, filling all places, euen in earth and in hell also, as well as in heaven?

Ans. Not because he is hedged by in heauen as with a wall, but because heauen is (as it were) the Palace or Throne of this great King, where his Glorie, Maiestie, Power, Wisdom, Justice, Mercie, are more openly declared and manifested vnto vs, then in any other place of the world.

Quest. What Vse may wee make to our selues of this, that Our Father is in heauen?

The vse.

1 Psal. 115. 3.

1 Heb. 11. 21.

Exod. 34. 8.

Luke 5. 11.

Revel. 4. 10.

1 Psal. 25. 1.

1 Pet. 1. 3, 4.

Col. 3. 1, 2.

Ans. It argueth first that for his part he is as well able as willing to doe for vs: and that for our parts secondly wee must come before him with such reuerence as becommeth so great a Maiestie: thirdly, that our hearts in prayer must mount by into heauen: fourthly, and so that we must especially pray vnto him for heauenly things.

*The petitions of
this Prayer.*

1 *Hallowed be*

thy name.

Quest. In the first Petition, *Hallowed be thy Name*, what is meant by this word *Name*?

Ans. Here by the Name of God, is meant

meant, first either p the person of God himselfe, secondly of any thing whereby by God is made knowne unto vs, as we by our names are knowne one to another, as are his 9 Word, his 7 Workes, and Sacraments.

Q. What doth the word *Hallowed* here signifie?

A. To take and ble that reverently and holily, which is already holy in it selfe.

Q. What dost thou then aske of God in this first Petition?

A. That we his servants may haue grace giuen vs to glorifie and honour him as becommeth vs : / first in our hearts, by acknowledging his Might, Mercie, Wisdome, Providence, &c. and by louing, fearing, and trusting in him aboue all things : secondly, with our tongues : by speaking of him alwaies with feare & reuerence, & by reporting his wonderfull workes unto others & exalting him that praise that is due vnto his Name: thirdly & lastly, by y our godly liues and holy conuersation in the eyes of the world.

Quest. In the second Petition thou prayest,

Name. what it significeth.

1 King. 5. 5

Plal. 20. 1. and

1. 6. 13.

1 Iohn 5. 29

1 Esay 43. 1

Amos 4. 13

Rom. 1. 20.

Hallowed.

What it significeth.

Graces asked in this Petition.

1 Pet. 3. 15

1 Deut. 28. 58.

1 Plal. 107. 8. &

40. 9 & 66. 16.

1 Plal. 22. 22.

Exod. 13. 14.

Eph 1. 3.

1 Pet. 1. 3.

1 Mat. 9. 16.

1 Pet. 2. 12.

Rom. 2. 24.

*Thy kingdome
come.*

*Kingdom, what
it means by it.*

• Psal: 110. 3.

• Luke 17. 21

• Mat. 25. 34

*Graces asked in
this petition.*

• Elay 11. 4.

• Ior. 31. 33.

• Rom. 6. 6.

• Rev. 22. 20

• Thy will be
done, &c.

*Thy will, what
it means by it.*

• Rom. 9. 19.

Psal. 115. 3.

prayest, *Thy kingdome come* : what is there meant by the word *Kingdome*?

Ans. Not the vniuersall power which God hath ouer al his creatures but first his a kingdome of grace here on earth, whereby he ruleth the hearts of his Elect. that he bringeth them to the end, secondly, to his b kingdome of glory in heauen.

Quest. What dost thou then desire of God in this petition?

Ans. First, that he as King c should reigne in our hearts by the Recepter of his word : secondly, that he would direct & gouerne vs in al things by his holy spirit: thirdly, that the power of sin & Satane may be ouerthrowne in vs: fourthly & finally, that he would send y finish our dayes of sin and misery in this world, and take vs from hence into his kingdome of glory in heauen.

Q. In the third petition thou praest *Thy wil be done in earth as it is in heauem*, what is there meant by the wil of God?

Ans. Not his vnknowne and hidden will, which he keeps secret to himselfe, for he this enen hath bin, and enen shall be done, whosoever say nay thereto: but

but his revealed and unknown will, ^{h Deut. 29. 27}
which he hath pressed & made known ^{Rom. 12. 2.}
in's us in the Law and Gospel.

Quest. What dost thou then desire of God in this petition?

Ans. First that he would enable us ^{Graces asked in this petition.}
by his grace to deny our selves, that ^{Luke 9. 23}
is, our owne wills & affections, which ^{1 Sam. 3. 18}
are corrupt; that he would incline and ^{2 Sam 5. 26}
dispose our hearts: Secondly, ^{Acts 21. 13, 14}
to suffer whatsoever afflictions bee ^{Mat. 26. 39}
laped upon us: and to obey him, ^{1 Psal. 119. 36}
in doing all such things as he willesh in ^{Iam. 4. 7.}
his word, and that as willingly, as ^{1 Psal. 100. and}
speedily, as faithfully as the Angels ^{110. 3. Phil 2.}
doe in heauen. ^{14.}

Quest. In the fourth Petition thou ^{Gal. 1. 16, 17.}
prayest, *Give vs this day our daily* ^{Gen 7. 5}
bread what is there meant by the word ^{Psal. 119. 6}
bread? ^{Luke 1. 6.}

Ans. Under this one word bread, are ^{4 Give vs this day our daily bread.}
ment and contained all things what ^{Bread, what is meant by it.}
soever are needfull for the sustentation ^{Gen. 3. 19}
and preservation of mans life here on ^{Iob 42. 15.}
earth, as meat, drinke, clothy, health,
peace, liberty, and such like.

Quest. What desirest thou then of God in this petition?

Ans.

Graces asked in
this Petition.

Exod. 16. 12.

Psal. 145. 15.

2 Psal. 37. 5.

1 Tim. 6. 8.

Phil. 4. 11, 12.

A. First, that he would be pleased to
give vs all things needful for the pre-
servation of this present life; secondly
that we may have grace & to depend
upon his good providence in all estates:
thirdly, and evermore rest contented
with that estate wherein he hath pla-
ced vs, be it never so poore or meane.

Q. The fifth Petition is, *Forgive us our
debts, as wee also forgive our debtors*:
What is there ment by the word *debts*?

A. By Debts there are meant our
trespasses and sins, both mightall and
actuell, and the punishments due unto
vs for them.

Q. What dost thou then beg of God
in this petition?

A. First, that he would be pleased
so fully and clearely to acquit and
discharge vs of all our sinne commi-
tted against his Majesty, in the breach

of his holy lawes, as that they never
be imputed unto vs, nor rise up in
iudgement against vs: secondly, and
that wee may have grace given vs

1 Math. 5. 23, 24. 44.

Rom. 12. 19.

one man to love another, and one
to forgive another from our very
hearts, without the least desire of re-
venge

venge for the greatest wrong that can be done unto vs.

Quest. In the sixth and last petition, where thou sayest, *Leade vs not into temptation, but deliver us from euill*: what is it to be led into temptation?

6. *Lead us not into temptation but deliver, &c*

Ans. To be led into temptation, is to be forsaken of God, and given over to the power of our ghostly enemy, and by him to be overcome when wee are tempeed.

The meaning.
Rom. 1. 24.

Q. What is it then that thou desirest of God in this petition?

Ans. That God would so far deliver and free vs from the power of those evil ones, our ghostly enemies; first, the world, secondly the flesh, and thirdly the Diuell, as that whensoever we be by any of them provoked to sin, they may neuer preuaile against vs, but wee may have the assistance of his grace and holy Spirit to withstand and overcome them.

Graces asked in this petition.

Rom. 16. 20.

1 Cor. 10. 13

Eph. 6. 10. 11

1 Tim 4. 17. 18

2 Pet 2. 2.

Q. What is the meaning of the last clause & conclusion of this prayer, *For thine is the Kingdome, power and Glory.*

The conclusion of this Prayer,
For thine is the kingdome, power, &c.

Ans. Heretofore we shew a reason why we begged the former graces at the

Here a reason
why we begged
the former gra-
ces at Gods
hands, For his is

{ Kingdom.

{ Power.

{ Glory.

• Psal. 103. 19

1 Chron. 29.

11, 12.

• Psal. 115. 3.

Iohn 15. 5.

and 19. 10, 11

Rom. 13. 1

• Rev. 4. 9. 11

and 5. 12, 13

1 Chr. 29. 11, 12

• Psalm 5. 15

And that for

ever.

The meaning.

• Pro. 8. 15, 16

Dan. 2. 37.

• Psal. 45. 6

Luke 1. 33

The use.

2 Tim. 2. 1.

hands of God; for a first wee haueing
kingdome ouer all things, and interest
in them, to whom should wee goe for
loem but to him; secondly, he a haueing
power ouer all things to dispose of
them, whatsoeuer we desire to doe, we
must aske power of him: thirdly, and in
as much as y all glory is his, and in
right belongeth to him alone, we must
therefore call vpon his Name, & that
in so doing we may giue him his due.

Q. Why is it further added, *Thine is
the kingdome, power and glory, for ever.*

Ans. This makes a difference be-
twene all earthly Princes and the
mighty Iehouah. For howsoeuer they
also haue kingdome, power and glo-
ry, yet a they haue all from God, not
of themselves. God hath them of him-
selfe, not from any other: they but for
a short time, but God hath them ab-
solutely, and for ever.

Q. What use may we make of this
last clause unto our selues?

A. The man hereby obserues, first, that
prayer to God, secondly and praise of
God must goe together. For as in the
six petitions before going wee made

the Scripture.

61

request unto him; so in these latter words we praise and magnifie him.

Quest. What meaneth the last word *Amen*?

Amen.

A. It is a word common to most languages, signifying as much as so be it, and it is the seal of all our former petitions, importing both our assent, that in our hearts wee desire God to grant them: our assurance, that we also believe he will grant them unto vs.

The meaning.
1 Cor. 14. 16.

Quest. Is a man so tyed to the vse of this prayer, at all times, and upon all occasions, as that he may never vse any other prayer, but this alone?

Ans. Though this be the prayer of prayers, and in many respects the most excellent of all others yet the intent of our Saviour is not to tie vs to the vse of these very words alone, and none other, but onely to teach vs to pray alwayes, first after such a manner, secondly and for such matters as are in this prayer by him laid downe before vs.

we may pray in other words, but alwayes in such manner, and for such matters, as are here taught
Psal. 5. 1.
Ages 1. 14.

Quest. Many pray (as S. James saith) and yet obtaine not, *Iam. 4. 3.* How may a man therefore so order his prayers

as they may be available with God.

That our prayers may be accepted of God.

Ans. They obtaine not as S. James addeth, because they aske amisse. To the end therefore that our prayers may be acceptable before God, first some duties must be performed of vs before we begin to pray; secondly, some in the time that we are praying; thirdly, some also after we are risen from prayer.

Duties before we pray,

1 Meditation.

2 Knowledge.

3 Purity.

4 Feeling.

e Psal. 130. 1

d Psal. 104. 1

Eccles. 5. 1.

5 Tim 6. 6.

6 Gen. 32. 10.

Job 25. 4.

Psal. 51. 5

Rom 7. 18

Mat 20. 20, 21

12. Lu 9. 54, 55

8 Lam. 4. 3. Ro.

8. 16. Mat. 16. 19.

b Psal. 26. 6 & 66 18. & 145. 19. 1 Tim 2. 8. &

22. 19. 1 Pet. 3. 12. Ioh. 9. 31. Pr. 28. 9 & 15 8. Esa. 1. 15. Eze 8. 18

Iam. 2. 42, 43, 44 Mich 3. 1. Luk. 1. 53. & 15. 17, 12, 19. Pl. 50. 15

Duties in the

time of prayer:

1 Intention of

the minde.

Q. What are the duties required before we begin to pray?

A. Before prayer, must be a preparation thereto: as namely, first we must e meditate of a Gods great maiesty, and e our owne vilenesse; secondly, we must know / what things we may ask of God, and g how wee ought to aske them; thirdly, we must h depart from all iniquity, listng by pure hands bnto God; fourthly, we must be touched with a i feeling of those things which we want, and desire to haue supplied.

b Psal. 26. 6 & 66 18. & 145. 19. 1 Tim 2. 8. &

22. 19. 1 Pet. 3. 12. Ioh. 9. 31. Pr. 28. 9 & 15 8. Esa. 1. 15. Eze 8. 18

Iam. 2. 42, 43, 44 Mich 3. 1. Luk. 1. 53. & 15. 17, 12, 19. Pl. 50. 15

Quest. What duties are required in

the time of prayer?

A. First we must k haue our minds wholly

God.
James
To
may
some
before
in the
some
er.
quired
repa-
must
ieftly,
y, we
y ask
ask
from
s bn-
ched
which
olied.
2.8.&
e 8.18
50.15
ed in
nds
olly

wholly bent and set upon the Lord: se-
condly, earnestly desiring to be heard
of him in the things we pray for: third-
ly, we must *ask* in faith, being per-
swaded that he both can and will heare
us: fourthly, we must *humble* our
selues before him with the greatest
submission & reverence that may be:
fifthly, we must beg of him in the name
and mediation of Jesus Christ: sixthly
we must pray in obedience, willing
alwaies to wait the Lords leisure &
good pleasure for the granting of those
things we aske of him.

Rom. 10. 14. Heb. 10. 22. 4 Humiliation. 5 To aske in the name of
Christ. 6 Obedience in waiting Gods pleasure. *Psalm*. 102. 7. Lam.
4. 6. Gen. 18. 27. 2 Sam. 7. 18. Luke 18. 13. Mat. 26. 39. *Mar*. 3.
17. Iohn 16. 23. Acts 10. 43. *Mat*. 6. 10 & 26. 39. *Psalm*. 27. 4

Quest. What duties are required af-
ter we are risen from prayers?

Duties after
prayer.

Ans. First we must be *mindfull* of
those blessings which we find we have
received by meanes of our prayer: 2 *Thankesfulnes*
secondly, and must shew our selues
thankfull unto God for them, both in
our hearts, and with our tongues,
and by our *godly* lines.

17. 15. 16. *Psalm*. 103. 1, 2 & 34. 2. Eph. 5. 19. *Hos*. 14. 3. *Psalm*. 22.
22, 23. & 34. 1. Luk. 17. 15. *Psalm*. 106. 2, 3. Ro. 12. 12, 13. I. 1. 74, 75

2 Desire to be
heard.

3. Faith.

Psalm. 16. 11

James 1. 14

Matth. 14. 23

1 Ier. 19. 13

Psalm. 143. 6

1 Sam. 1. 15

Heb 5. 7

1st Lam. 1. 5, 6

Heb. 11. 6.

Mat. 8. 26. and

13. 31 & 21, 22

Mar. 11. 24

Psalm. 145. 8

*Fourthly, of mans estate of Glorification,
and future happinesse in heauen.*

⁴
Mans future
estate after
death.

Quest. Great is the number of those in this world, who neither beleeve nor practise any of these things that heretofore have been spoken of: what shall become of them after death?

*Ther wicked shall
be punished.*
Mark. 14. 21
Luk. 17. 1, 2

Ans. Miserable wretches, it had bin a thousand times happy for them that they had neuer bene borne: for most wofull shall their estate then be, both in soule and body.

Quest. What estate shall their soules then be in?

In their soules.

a 2 Thess. 1. 9
b Matth. 25. 14
c and 5. 25.
d Lu. 16. 22, 23
e Matth. 25. 14

A. They shall be cast out for ever from the comfortable presence of God & the glorious fellowship of Christ & his Saints, & into the pit of helc there to have fellowship, & be everlastingly tormented with the devil and his angels.

Q. What estate shall their bodies then be in?

In their bodies.

e Dam. 12. 2
f Ioan 5. 28
g Iudg. 7. 14, 15
h Rev. 21. 12, 13
i 2 2 Thess. 1. 6, 7
j 2. 9. Esa. 66. 24
k Rev. 28. 8. & 14
l 20. Matth. 25.

Ans. They shall rise out of their graves at the last dreadfull / day of iudgement, and be ioyned againe to their soules: after which time, as here they staid together, so they shall be plagued and punished together.

in the fire and torments of hell h for ever and ever. Revel. 14. 11
Mark 9. 44

Quest. But admit that you (for your hart) do beleve and doe all things before taught and spoken of, what estate shall you then be in at the last?

Ans. After my death and departure out of this life, my estate shall be much more holy and happy both in soule and body, then at first it was. *The godly shall be blessed.*
John 10. 10

Quest. Why, you said before this, that death is a punishment of sin, and that Christ by his death hath freed the godly both from sin and punishment; what is the reason then that they also dye from hence like other men?

Ans. Death to the godly is no punishment at all of their sinnes, but the greatest & blessing that God can giue unto them. *Even death is a blessing to them*
Rom. 8. 28.
Psal. 119. 71
Reu. 14. 13
Thereby they are freed from
sinne.
Trouble.
Rom. 7. 29
Revel. 14. 5
Reu. 14. 13 &
21. 4. 21. 57. 1
2 Kings 22. 20
1 Cor. 3. 9,

Q. How doth it appeare that death is so great a blessing to the godly?

Ans. Because thereby / first they are freed from sinning any more: secondly and passe = from the troubles and miseries of this life, to the rest and joyes of another.

John 5. 14, Mat. 25. 34, 2 Tim. 4. 8, Psal. 16. 11, 1 Cor. 3. 9,

Quest.

Quest. What estate shall your soule then be in after your death?

Blessed in soule

• Luke 23. 24

and 16. 22,

• Luke 23. 43

John 5. 24.

Revel. 14. 13

• Luke 23. 43

Phil. 1. 23.

Acts 7. 59.

• Eccles. 12. 7.

Ans. My soule then being freed from this body of sinne, shall immediately be taken vp into the paradise of God, there to liue for ever & with Iesus Christ in the presence of God and company of all his holy Saints and Angels.

• Reu. 21. 3. • Iohn 3. 2. • I Cor. 13. 12. • Mat 8. 11.

Quest. And what estate shall your body be in after death?

Blessed in body.

• El. y 57 2

• 1 Kings 2. 10

and 2 King. 22

20.

• Dan. 12. 2

• Thes. 4. 14

Iohn 5. 28, 29

Iohn 19. 26. Revel 20. 11, 13. • I Cor. 15. • I Cor 15. 42, 43, 44.

Col. 3. 4. Phil. 3. 21. Mat. 22. 30. and 13. 43. • I Pet. 2. 4.

Ans. My body, though it be layd for a time to rest in the graue, yet shall it one day bee raised vp out of the dust, to liue againe and be ioyned to my soule, to liue together in everlasting glory.

FINIS.